

SANHITL.

IL! 'the instructress of MAJNTJS, -when
the .son of-my
father was born/

12, AGNI, who art worthy -to be praised,
preserre
us, who are opulent, with thy bounties,
and, also, the
persons (of our sons).; Thou art the
defender of eattie,
for the son of my son,^b who is ever
assiduous, in thy
worship.

13. Thou, four-eyed AOTt,⁰ bla'zest,—as
the pro-
tector of the worshipper,—who art at
hand, for the
(security of the) uninterrupted (rite):
thou cherish-

* This circumstance is not related, in the
Pwrdntus, of *ltd*, the
daughter of *Vaivaswata Manu*.— *Vishnu Pur ana*, p.
349. IJrequent
• passages in the *Vedas* ascribe to *lid* the first
institution of the rules
of performing sacrifices. Thus, In the text, she is
termed *sdsani*,
which the Scholiast Explains *dharmopadeFa*
%gr.tri, the giver of
instruction in duty. The *Twittiriyas* are •
quoted for the text,
"*lBd*, the daughter of *Jlfanu*, was the illustrator of
sacrifice" (*yaj~|*
ndnukdsini]; and the *Vdjasaneyi*^ for the passage:
'She [/a,] said
to *Mami*, 'Appoint me, to officiate .in sacrifices,
principal and sup-
plementary; for by me shalt thou obtain all thy
desires'"—Prayd-
jdnfyjdndm madhye mdm avakalpaya may a
sarvdm avdpsyasi
Mmdn± M.. Burnouf questions if *lid* ever occurs
in the sense of
daughter of *Manu*, in the *Vedas*, and restricts
its meaning to
* earth⁵ or to 'speech.' The passage of the text,

Ildm akrinwan
manusJiasya sdsanim, he .translates, *les Dieux*
ontfait d'lla la\$r&-
ceptrice de Vhomme, and considers it equivalent to
les Dieux ont
fait de la parole Vimtitutrice de Vlwmme: Introduction
to the Bhdga-
vata Purdna,III., pp, LXXIT.-XCT. We are
scarcely yet in pos-
session of materials to come to a safe conclusion on
this subject.

^b We must conclude that this hymn was
composed by the
author in his old age, as he speaks of his
grandson.

^t^c IHimmatiitg the four cardinal point'.